

Heauens Ioy,
FOR A SINNERS
REPENTANCE.

A
SERMON PREA-
ched at VVHITE-HALL
the 4. of March,
1623.

BY IOHN DENISON, Doctor
of Diuinity, and one of his Maiesties
CHAPLAINES.

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yard. 1623.





To the Reader.



Understand (Christian Reader) that there will be an expectation of a Title, and an Epistle. I pittie those Readers, who are mooued only by so slender inducements, to peruse what is necessary. I haue seene Titles, much dissonant from the Bookes, like gally-pots, whose inscriptions haue beene Antidotes, and the matter contained in them Aconites: And haue read Epistles, swelling with bubbles of great words, and promising

*Quorum tituli
remedium
habent, pyxi-
des venena.
Lactan. 3. 15.*

To the Reader.

Proiecit am-
pulas, &c.
Horac. de arte
Poet. Partu-
riunt montes.

*mis*ing Mountaines, when the
worke hath been poore, and yeelded
only Mole-hils. Yet haue I con-
descended to custome, and the
Printer. I cannot promise thee
much in this little Sermon. If thou
finde in it, that which may further
thy Repentance, it is that I haue
aymed at, both in the preaching
and publishing it. And so, commen-
ding it to the blessing of God, and
thee to his sauing grace, I rest,

Thine in the Lord,

I. D.



Heauens Ioy, for a Sin- ners Repentance.

Luke 15. 7.

*I say vnto you, that likewise ioy shall be
in Heauen for one sinner that repen-
teth, more then for ninety and nine
iust persons, which neede no repen-
tance.*



A skilfull Phisicians re-
paire to those places,
where many are sicke
and diseased, and the
sicke to such Phisici-
ons : So, our blessed Sauour, the

great Phisicion of soule and body, resorted to those places, where people were diseased in body, or distressed in soule, and to him did such distressed ones resort.

Chrysolog. ser.
168.

Caetan.

Now the Pharises, *non minus inuidi quàm superbi*, being a proud and enuious generation, murmured enuiously, and said proudly, This man receiueth Sinners, and eateth and drinketh with them. Hereupon our Sauour *percutit, consolatur, prouocat*, checks the proud Pharises, comforts the humble Publicans, and stirres vp euery sinner to repentance. And, that he may hunt the Pharises out of these thickets of pride and enuy, he deliuers three parables, that the same be as a threefold cord, not easily broken. The first is, of a man that hath lost a sheepe, and goes carefully after it. The second, of a woman that hath lost a groat, and seekes diligently for it. The third, of a father that ioyfully receiues his lost Sonne. These actions in those persons the
Pha-

Pharises cannot dislike, Now thus stands the case, These sinners are the lost sheepe, the lost groat, the lost Sonne. Why then should the Pharises murmur at this gracious act of Christ, who *came to seeke & saue that which was lost*? Yea, why should they not rather reioyce, as heauen doth? For behold, *there is ioy in heauen for one sinner that repenteth, more then for ninetie and nine iust persons, that need no repentance.*

Luke 19. 10.

In which words, may it please you to obserue, 1. *Quis*, who it is that speaketh, in these words, *I say unto you*. 2. *Quomodo*, the manner of his speech, and it is in a Parable, whereof this word *likewise* is the word of application.

3. *Quid*, the matter of his speech, and it is this, *There shall be ioy in heauen for, &c.*

And in that we will consider, first, who reioyceth, secondly, for whom the ioy is.

The first of these is deliuered in these

these generall words, *There shall bee ioy in heauen.*

The second in the words following, *for one sinner that repenteth, &c.*

Wherein wee haue a comparison of persons, and their different condition.

The comparison of persons in respect of	{	1. quantity, <i>one</i> , opposed to <i>ninety and nine</i> . 2. quality, <i>A sinner that repents</i> , to them that <i>need no repentance</i> .
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Their different condition; There shall be more ioy for that one, then for those ninetie and nine.

So that here the Person which speakes, may challenge our *attention*: It is the Sonne of God.

The manner of his speech is worthy our *consideration*; It is the opening of that which was locked vp in a parable.

The matter of his speech yeeldes great *consolation*; for it acquaints vs with the ioy of heauen, for a sinners conuersion.

I say vnto you.

THese words may be opposed to the words of the proud Pharises, as a *corrosiue*, to eat out their censorious humour. They sayd, *This man receiueth sinners*: therefore saith our Sauour, *I say vnto you*: as if he should say, that which you say fauours of earth, of enuy; that which I doe, is an act of charity, and hath the approbation of heauen.

They may bee also a *cordiall* to comfort the heart of an humble penitent.

The troubled conscience will bee ready to say with the Prodigall Son, My case is wofull, I haue sinned against heauen, euen against God, and his holy Angels: but heare what Christ saith, Repent, and heauen shall be pacified, God and his holy Angels shall reioyce for thee.

They may likewise bee a *Preface*, to stirre vp our attention. Here is our *Pythagoras*, and his *Dico vobis*, I
say

The first general point.

Iohn 7. 46.

say unto you, must rowze vp our spirits, and raise vp our attention to what he speakes : for *neuer man spake like this man.*

Luke 7. 40.

When our Sauour said to *Simon* the Tanner, as we read in the seuenth of *Luke*, *Simon, I haue somewhat to say to thee : Simon* answered, *Master, say on* : So should wee (when *Christ* doth thus preface his speeches) long to heare what hee will say , expect from him some remarkeable matter, and say with *Samuel*, *Speake, Lord: for thy seruant heareth thee.* Yea, wee should so heare, that with the blessed *Virgin*, wee lay vp *all his sayings in our hearts.*

1. Sam. 3. 10.

Luke 2. 51.

Second generall point.

Sub literis quasi sub foliis, &c.
Chrysost. in Phil. boni. 4.

NOW the *quomodo*: the manner of his speec^t will be a further motive to this purpose : where vnder the leaues of Metaphors, there lyes hid much singular fruit of comfort. If in a great company one amongst the rest bee vailed, euery ones eye will be vpon him, with neglect of the

the rest, who are not so. So when our Sauour doth thus (as it were) vayle his speeches with parables, it should draw our eares to attention, and our hearts to consideration of that which is spoken: for *sic loquitur, vt auditorem excitet.*

Basil in Psal. 48.

These parables are like a medicine, and this word *likewise*, (as I said) like the application of the medicine. *Pliny* writes, that *Democritus* a famous Phisicion, hauing one *Considia* a noble Matron to his patient, because her weakenesse could not brooke any Phisicke in the *species*, gaue her the milke of Goates, which he caused to feed vpon Masticke: so doth this gracious Phisicion of the soule, our blessed Sauour: *Conducet sermonem*, saith *Chrysostome*, hee doth so coniect, and compose his heauenly medicines, that they may minister grace to euery penitent patient.

Plin. Lib. 24.

Chrysost. in Rom. 6.

This was *Salomons* course, beeing King and Preacher of *Ierusalem*; as
it

Ecclef. 12. 9.

Chryſoſt. quo ſu-
pra.

it is in the twelfth of *Eccleſiaſtes*, *He prepared many Parables*: and it followeth there immediately, *The words of the wiſe are like goads, and nayles, faſtened by the Maſter of the aſſemblies*. And ſurely, Parables and ſimilitudes haue much life in them; they haue a maruailous piercing and faſtening property; a piercing of the intellectuall faculty, like goads, and a faſtening in the memory, like nayles. They pierce the vnderſtanding: forasmuch as ordinarily, *nihil in intellectu, quod non prius fuerat in ſenſu*, the ſenſes are the ſoules windows, to conuey in the light of knowledge. Therefore it pleaſeth God to teach vs heauenly things by earthly. And as nurſes ſpeake to the Infant, in the Infants language: ſo hath the Lord guided the tongues and pennes of his ſacred Orators and Secretaries, that they ſhould ſpeake to vs, not ſo as he could inable them, but ſo as we might be able to vnderſtand them.

full

Againe, Parables are very powerfull to worke vpon the Conscience. They set before a man, as it were in a glasse, his vertues commended, or his vices condemned, in another, and cause him, before he is aware, to giue sentence against himselfe. Thus our Sauour by the Parable of the housholder, and the husbandman, extorted from the chiefe Priests, and Pharises that fearfull doome vpon themselves; *Hee will cruelly destroy those wicked men*; That by the confession of their own mouthes, they might be condemned. Thus *Nathan* by a Parable drew from *Dauid* that sharp sentence vpon himselfe; *The man that hath done this thing, is the sonne of death*: Yea, such a strong impression it wrought in him, that it made him retire himselfe, & with deep sorrow to bewaile his sin, as his mournfull penitentiall Psalme doth manifest.

When *Moses* saw the burning bush, which I may call a visible Parable (as representing the state of the Church,

Mat. 21. 41.

Luke 19. 22.

2. Sam. 12. 5.

Psal. 51.

Exod. 3. 3.

Church, which may be opprest, but can neuer be supprest) he sayd, I will *turne aside, and see this great sight*: so should we sequester our meditations to the due consideration of this our Sauours cloze and application of an excellent Parable.

The 3. general point.

Proverb. 17. 22.

August. Epist.
121.

Chrysost. in Psal. 5

Especially if we consider the *Quid*, what it is that hee saith; for behold, it is matter of Ioy; and ioy is that which euery one desires to haue and heare of; because, *a ioyfull heart causeth good health, whereas a sorrowfull minde dryeth the bones*. Neither is this earthly, but heavenly ioy; *Earthly ioy is rather desolation, then consolation*, as S. Augustine saith. It is like the siluer streames of a swift riuer, which glides away smoothly, and fals suddenly into the brackish Sea; but the celestiaall ioy is constant; and permanent.

Reuel. 21. 10.

There is ioy in heauen: And no maruell, for no sorrow can haue accessse thither. The place yeelds ioy, it is a goodly

goodly City, a glorious Kingdome : There (as the Psalmist saith) there is ioy and gladnesse in the Tabernacles of the righteous, where the Angels sing *Halleluiaes* to the blessed Trinity: And as the place, so the presence yeelds ioy; there are not onely, *The spirits of iust and holy men, and innumerable company of Angels, and Iesus the Mediator of the new Covenant* : but there is also the presence of God, in whose presence is the fulnes of ioy, and at whose right hand are pleasures for euermore. Here Gods seruants gaudent in spiritu, there de spiritu. Their ioy here ariseth from the sence, there from the presence of Gods blessed Spirit.

But who are they, that reioyce thus in heauen? Before I answere that, I must remoue some Romish Rubbish. The *Rhemists* in their Annotations on this place write thus : The Angels, and other celestiall spirits reioyce at euery sinners conuersion : therefore our inward repentance is knowne to them; and be-

Mat. 25. 34.

Heb. 12. 22.

Psal. 16. 11.

Bern serm. 1.
in Rom. 14. 17.

twixt the Angels, and the blessed soules of Saints: there is no difference in this case, the one being as highly exalted as the other, and as neere God, in whom they see and know all things.

Lord, what a number of falshoods are wrapt vp here in a few words?

First, the Romish doctrine controuerses this *Remish* note: for if the soules of the Patriarches were (as they teach) then in *Limbus Patrum*, how could they bee sayd to bee as neere God, as the Angels?

Secondly, those that haue taken vpon them to marshall the host of heauen, haue denyed to the Saints this propinquity of place.

Thirdly, to affirme, that the Saints doe know our inward repentance, is both false and impious, as being an incroachment vpon Gods Royall prerogatiue, *who only knows the hearts of all men.*

Fourthly, Whereas they say, that betweene the Saints and Angels there is no difference in this case: E-

uen

uen in this case there is a maine difference : For, the Angels, *being ministering Spirits*, may, by conuersing with men, iudge probably of their conuersion by their conuersation : but how can the Saints, hauing no such office designed them ?

Heb. 1. 14.

Fiftly, That place in the two and twentieth of *Mathew*, assumed by the *Rhemists*, for prooffe of their Paradox, is by them grossely peruerted : *They shall be as the Angels of God in heauen* : For, albeit the Saints are like to the Angels in this, that they are freed from infirmity, iniquity and mortality. (as *Fulgent*. saith) yet that they are therefore like to them in all things, is a *non sequitur*. And this is the *Rhemists* fallacy, They take that *simpliciter*, which is spoken *secundum quid*, as they might haue learned of their owne *Iansenius* ; yea, of themselves, if they had but reuiewed their owne Annotation vpon that place.

Mat. 22. 30.

Fulgent. de
Passion. Dom.
lib. 3.
It followeth
not.

Lastly, whereas they say, that the Saints and Angels see all things in God, it is a vaine and idle conceit.

Ephes. 3. 10

Mat. 24. 36.

Who they are
that reioyce for
the repentance
of a sinner.

The Angels
reioyce.

For the Angels, who are as neer God as the Saints are, and do see as much in him as the Saints doe, were ignorant of the Gentiles infranchisement, till it was made knowne to them in the Churches, by the Apostles preaching; And our Sauour saith, they *know not the day of Iudgement*. Neither doth this conceit make the Saints equall to the Angels onely, but both Saints and Angels to Almighty God, in respect of that incommunicable Attribute, his *Omni-science*, whereof no creature is capable. So that this Romish *speculum Trinitatis*, is but *speculum vanitatis*: Their glasse (as they call it) of the Trinity, is indeed a glasse of vanity.

Leauing therefore those celestiaall spirits, the Saints, to such celestiaall ioyes, as they doe certainly and happily inioy; They are the holy Angels, and the blessed Trinity, euen by generall consent of Antiquity, that doe here reioyce. The holy Angels are those *amici, & vicini*, mentioned in the sixt verse; those friends, which
haue

haue *idem velle*, & *idem nolle*, with Almighty God, and those neighbours, that are neere to him in the place of blisse and happinesse.

Now the Angels do thus reioyce in respect of themselues, in respect of vs, & in regard of Almighty God. They reioyce in respect of themselves, *Quia numerus eorum repletur*: Because their society is repayed by the accession of repentant sinners, which was diminished by the fall of the reprobate angels. They reioyce for vs, in regard of the singular benefits that accrew to vs by repentance. For as the damned spirits would be glad of our confusion; so these blessed Spirits reioyce for our conuersion: they are our nurses, and *carry vs in their hands*, and therefore reioyce for our aduancement, when by repentance wee are *deliuered from the power of darkenes, and translated into the Kingdome of Christ Iesus*. They are our guard, and *doe pitch their tents about vs*, so that they mourne, when they see vs in Satans campe, and re-

Concurre in will.

Anselme in Ephes. 4.

Psal. 91. 11.

Colos. 1. 13.

Psal. 34. 7

Chrysoft. ad
1 ep. Antioch.
ho. 22.

Bern in Cant.
serm. 30.

Iob 42. 11.

The blessed
Trinity reioy-
ceth.
Vose 24.

ioyce, when by repentance wee re-
turne to our Captaine Christ Iesus.
They reioyce in regard of God; for
*Angelicos amant, qui Dominum suum
diligunt; The Angels loue those that
loue their Lord and Master.* And as a
good and loyall subiect reioyceth in
the honor of his Soueraigne, and the
inlargement of his dominions; so do
the Angels reioyce when they see
their Lord honored, and his King-
dome enlarged by the repentance of
a sinner. Therefore S. Bernard calls
*Lachrymas penitentium, vinum Ange-
lorum, The teares of repentant sinners,
the wine of Angels,* because they make
them glad. Thus as Iobs friends, af-
ter he was freed from his heavy af-
flictions, came to comfort him: so
the Angels our good friends, when
they see vs freed from the heavy bur-
den of sinne, doe reioyce for vs.

Againe, the blessed Trinity re-
ioyceth for our conuersion.

I God the Father is that indul-
gent Father, who reioyceth here for
the returne of his Prodigall Son. He
that

that protesteth so solemnely, *Ezech.*
 33. *As I live, I delight not in the death*
of a sinner; and calleth so passionately
and compassionately, Turne you, turn
you, for why will you dye, O you house of
Israel? must needs reioyce for the
 conuersion of a sinner. For more ho-
 nor redounds to Almighty God, *re-*
stitutione hominum, quam creatione
Angelorum, as Beda saith. Yea, *The*
conuersion of a sinner (saith the school-
 man) *is a more glorious worke, then the*
Creation of the world, because the one
is transient, the other is permanent.
 Therefore as *Abraham*, the father of
 the faithfull, reioyced at the birth of
Isaac, and feasted it at his weaning;
 so our heauenly Father reioyceth at
 our new birth; and it yeeldes *cæleste*
conuiuium, when wee are weaned
 from our corruptions.

2 As God the Father who created
 vs, so God the Son who redeemed
 vs, reioyceth for our conuersion. He
 that in the dayes of his flesh mourn-
 ed for the hardnesse of mens hearts,
 and reioyced in the Spirit, when hee

Ezech. 33. 11.

By the restor-
 ring of man
 that fell, then
 by the creatio
 of the Angels.

Bras.

Aquiu. 1. sec.
 q 11. *Ar.* 9.

Gen. 21. 3, 8.

A heauenly
 banquet,
Greg.

Marke 3. 5.

Luke 10. 21.

saw Satan cast down like lightening: and poore sinners, rescued out of the pawes of that roaring Lyon, cannot but be sensible of the happy condition of his seruants. He that, when he was on earth, sighed, wept, sweat, fasted, prayed, shed his blood for the saluatiō of sinners, being now in heauen, must needs reioyce for a sinners conuersion, when he sees that his fasting, sweating, bleeding, his sighes, prayers, and teares are not spent in vaine. According to that in the three and fiftieth of *Esaiah*, *Hee shall see of the trauaile of his soule, and shall be satisfied.*

Verse 11.

Eph 4. 30.

3 God the Holy Ghost, who sanctifieth vs, reioyceth. For, as we grieve the Spirit of God by our sinnes; so we make him glad by our repentance, as the carefull Physicion is glad for the recovery of his sicke patient. *You are the Temples of the Holy Ghost*, sayth the Apostle. Now when these temples shall bee like the *Egyptian* temples, wherein was nothing, but a Cat or a Crocodile, the Spirit of God mournes,

1. Cor. 3. 16.

mournes, but when these temples shal be clesed by repentance, and become like the Arke, which held the holy things of God, hee reioyceth.

Thus as a man, hauing taken paines in setting, watering, and cherrishing some faire plant, greeues to behold it eaten with the Canker; but when he sees the Canker killed, and the tree become flourishing and fruitfull, reioyceth in his labour: So God the Father, who hath planted vs with a diuine hand, God the Sonne, who hath watered vs with his precious blood, & God the holy Ghost, who cherrisheth vs with the influences of grace, beholding the Canker of corruption fretting in our soules, mournes; but seeing this Canker killed by repentance, and vs, like good trees, become fruitful in good works, reioyceth exceedingly.

NOW this ioy of the elect Angels, and the blessed Trinity, is, *for one sinner that repenteth.* Almighty God, who hath recorded in his Kalendar,

For whom this
joy is in hea-
uen.

Mat. 18. 6.

Iohn 10. 11.

Luke 15. 4.

Chrysost. serm.
168.

Luke 17 17.

Verse 18.

leader, the Booke of Life, the names of all the Elect, neglects not one of them: So that, *Whosoever shall offenda one of these little ones, it were better that a Mill-stone were hanged about his necke, and hee cast into the depth of the Sea.* He that is the good Shepheard, seekes after that one lost Sheepe, and reioyceth so when hee hath found him; *Quia in uno, inuenit omnes;* because in finding that one, hee findes euery one.

One linke of his golden Chaine must not be broken, because it is the dissoluing of the whole; So that if any one of his goe astray, he sends after him, to reclaime him and when this wandering sinner returnes by vnfeined repentance, hee reioyceth more in him, then in ninety & nine iust persons.

But as our Sauour said concerning the Lepers, & *nouem ubi sunt? Where are the nine?* so may I say, Where are these ninety and nine iust persons? Surely it is here, as it was there, the writ wil be returned with a *non sunt in-*

inuenti: they are not to be found. Salomontels vs, that there is not a iust man vpo earth, that doth good, and sinneth not. S. Iohn saith, If we say, We haue no sin, we deceiue our selues. Yea, S. Iames acknowledgeth, (without excluding himselfe) that in many things we offend all. Quomodo potest esse iustitia; ubi non potest deesse culpa? How then, saith Bernard, can we stand vpon our righteousness, when as wee cannot be free from sinfulness? There is no man so righteous, but it may bee said vnto him in our Sauours words, Vnum tibi deest: There is one thing wanting to thee. Yea surely many things. Therefore S. Augustin said truly, our iustice consists rather in remission, then perfection: Where then are these ninety & nine iust persons? I answer, the Scriptures speake of two sorts of iust persons; there are some iust opinione, in conceit and opinion; some veritate, in truth.

There are some who are iust in conceit only: such were they of whom our Sauour speaks, The whole haue no need of the Physicion, but the sicke, I came

Eccles. 7. 20.

1. Iohn 1. 8.
Iames 3. 2.

Bern. serm. 5.
in Ihaiah.

Marke 10. 21.

August. de ciu.
Dei, 19. 27.

Mat. 9. 12, 13.

Nomine iusti,
re superbi.
Chryſoſt.

Luke 18. 11.

came not to call the righteous, but sinners to repentance. Those whole and righteous, are the same that these iust persons are; men iust in title, but proud in truth; whose proud spirits raised vp in them a high conceit of righteousness: and as those *needed not the Physician*: so these *need not repentance*. And the like stupifaction we find vp-on the conscience of the vaunting Pharisee, *I thanke God* (saith he) *I am not as other men, extortioners, vnjust, adulterers; I fast twice in the week, I giue tythes of all I possesse*. Here is a man that is iust and sinneth not, as appeareth by the negatiue and affirmatiue branches of his confession: But this was *opinione tantum*, only in his own conceit. And such were these Pharisees, whose folly our Sauour heere checks very iustly: as if he should say, I tell you, there is more ioy for one of these penitent sinners, which you despise, then for ninety nine such iust persons as you are, who are iust onely in conceit.

Againe, as there is iustice in conceit,

for a Sinners Repentance.

23

ceit, so is there also in truth, and that both *passive* and *active*; there is iustice by *imputation*, & iustice in *action*: So *Abraham* beleemed in God, and that was counted unto him for *righteousnes*; and in obedience to Gods cōmandement he was ready to sacrifice *Isaack*, and so he was iust in action: So was hee iust, as *S. Paul* describeth *Iustice*, and as *S. James* doth. Now this *passive* iustice, which is by *imputatiō*, is perfect, because it is the act of God which caused the Apostle to make that comfortable challenge, *Who shal lay any thing to the charge of Gods chosen? It is God that iustificeth.*

But the *active* and *inherent* *righteousnes* is not so, it is but *domus inchoata*, as *S. Bernard* saith: and this building is neuer perfected, vntill wee come to that House, whose founder & builder is God. It was therefore a worthy speech of famous *Constantine* to *Acecius* the *Nouatian*, that stood vpon this absolute Iustice: *Para tibi scalam, Aceci, &c. Get thee a Ladder Acecius*, by which thou maist climbe to heauen alone.

Bright-

Gen. 15. 6.

Gen. 22. 10.

Rom. 4. 6.

Iam. 2. 21.

Rom. 4. 5.

Rom. 8. 33.

A house begun, *Eera*, in *Psal* 91.

Socrat. histor.
lib. 1. cap. 7

Vtinam totus
Romanus ef-
fes, vel plenā
reformationē
susciperes.
Eccles. 7. 16.

Brightman, vpon the third of the Reuelation, hath a harsh comparison, and a worse Conclusion. He makes the Church of *Laodicea* a type of the Church of *England*, but most iniuriously: For what? can he finde nothing that is good and worthy of commendation in this Church, as our Sauiour found none in the Church of *Laodicea*? This comparison is bad, but his Conclusion is worse: *Would to GOD thou wert totally Romish, or wouldest embrace a full reformation.* You see here, that there is a reason of *Salomons* Counsell; *Be not iust ouermuch.* Shall a Church, because she cānot obtaine a perfect reformation, reiect her vnion with Christ? What more impious? And shall a Christian, because hee cannot attaine to an absolute perfection, cast off all care of Christianity, and betake himselfe to a debosht kinde of life? What more absurd?

If *Brightman* had that full reformation he desires, yet a Brownist would take vp that *vtinam* against him, because

cause *his* would not bee a perfect constitution of a Church. And were hee turned Brownist, the Anabaptist would vse his *utinam* also, because, *hee hath retained the marke of the Beast.* And, if hee should imbrace Anabaptisme, the Familist would come vpon him with that *utinam*, because *hee had not obtained the lonely being.* Thus erroneous singularity hardly finds any Center; and when men run into extremes, they precipitate themselves into endlesse vanities. The Apostles *sapere ad sobrietatem*: to bee wise to sobriety, is a singular blessing. Wee know, there are diuers degrees of actiue righteousness, according to the measure of grace, seuerally imparted to the seruants of God. Some there are, who, for their eminency in grace, are like *Dauids* three Worthies; some like his thirty, who were valiant, yet attained not to the honour of the three; some of an interior ranke, yet good Souldiers too. And so are there scholers of diuers formes in the Schoole of Christ, and soul-

Tertullian said truly. Et pariter lædunt gelidum feruentisque lacrum: sic nimum sapere stultum facit improba secta ad Senatore.

Rom. 12. 3.

1. Chron. 11.

Vtinam totus
Romanus ef-
fes, vel plenā
reformationē
fufciperes.
Ecclef. 7. 16.

Brightman, vpon the third of the Reuelation, hath a harsh comparifon, and a worfe Conclufion. He makes the Church of *Laodicea* a type of the Church of *England*, but moft iniurioufly: For what? can he finde nothing that is good and worthy of cōmendation in this Church, as our Sauiour found none in the Church of *Laodicea*? This comparifon is bad, but his Conclufion is worfe: *Would to GOD thou wert totally Romifh, or wouldeft embrace a full reformation.* You fee here, that there is a reafon of *Salomons* Counfell; *Be not iuft overmuch.* Shall a Church, becaufe ſhe cānot obtaine a perfect reformation, reiect her vnion with Chriſt? What more impious? And ſhall a Chriſtian, becaufe hee cannot attaine to an abſolute perfection, caſt off all care of Chriſtianity, and betake himſelfe to a debotſt kinde of life? What more abſurd?

If *Brightman* had that full reformation he deſires, yet a Browniſt would take vp that *vtinam* againſt him, be-
cauſe

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Rom. 12. 3.

1. Chron. 11.

Iob 1. 1, 8.

In their degrees.

souldiers of diuers ranks in his camp, yet good Christians too. As one Star differs from another in glory, so doe the seruants of God in grace. *Iob* shined like the day-starre in the East. *He was a perfect and upright man, and none like him in the earth*: yet may a lesse measure of grace make a man capable of this title of a *iust person*. For, whosoever is iustified by faith in Christ, and sanctified in some measure, by the Spirit of God, may truly be called a iust man, albeit hee be not free from infirmities & frailties; because his frailties and imperfections are couered with the mantle of Christs merits; and his sincere, though weake indeuours, are accepted of Almighty God as perfect actions; according to that 2. Cor. 8. 12. *If there be in vs a willing minde, God accepteth not according to that we haue, but according to that we haue not.* And so, these ninety nine may bee called *iusti suis gradibus*, and need no repentance *comparatiuè*, by way of comparison, as hauing not so much need

as others, who haue sinned more grieuouſly. For as it was in the legal pollutions, ſome had not ſo much need of clenſing as others: ſo is it in the ſpiritually, according to our Sauours ſaying, *He that is waſhed, needeth not to waſh, ſauing his feet onely.* And ſuch iuſt perſons alſo may our Sauour ſeeme to ſpeake of, in regard of the compariſon: For (to ſpeake exactly) there is ſmall, yea, no ioy in heauen for ſuch as are righteous only in conceit.

But this may ſeeme ſtrang, if it be ſeriously conſidered; *Is there vnrighteouſneſſe with God? Shal not the Iudge of all the world doe right?* If God ſhal more reſpect a notorious ſinner, that is conuerted, then another, who hath not been ſo deeply drenched in ſin, how can wee cleare his Juſtice? To this I might anſwere with *Chryſoſtome*, *To leaue the greateſt, and to loue the meaneſt, is in Gods power, and at his pleaſure.* Hee will euer bee a free diſpenſer of his fauours, and will haue mercy, on whom he will haue mercy. But

Iohn 13. 10.

Rom. 9. 14.

Gen. 18. 25.

*Magna relin-
quere, amare
minora, Dei
potestatis eſt.
Chryſoſt.
ſerm. 168.*

Rom. 9. 15.

a distinction will satisfie this doubt, without recourse to the Sanctuary of Gods secret and absolute will.

This ioy may be said to be respectiue, or accidental. Respectiue, in regard of circumstance thus: there is more ioy for such a notorious sinner, because that such a one being effectually called, cōmonly becomes the most serious penitent, and the soundest conuert. Such a one wil be more humble, more deuout, more diligent then other, in the seruice of God. Such do exceedingly *hunger & thirst after righteousness*. By them the Kingdome of heauen suffers violence, and the violent take it by force, as Christ speakes. It is with such conuerts, as with yron, and other cold and solid metals, which, being thorowly heated, are hotter then other substances, & remaine so longer. The Scriptures yeeld vs two notable instāces in this kind. *Mary Magdalen* was a notorious sinner, *etiam omni delicto conuoluta*, as *Chrysost.* saith; and being conuerted, who like her in her repentance, that

not

Mat. 9.

Mat. II. 12.

Chrysost. de
Pœnitent.
hom. 5.

not only bedewed her cheekes with her teares, but shed them so abundantly, that she washed our Saviours feet with them? Who more constant in following Christ? for shee neuer left him, till hee left the world, and was translated to heauen: And her *encomium*, giuen her by our Saviour is this, *Many sinnes were forgiven her, therefore she loued much.* And S. Paul, who had beene a famous persecutor, when hee was called in the way to *Damascus*, did he not hold a proportionable correspondence in his conuersion & conuersation? None more displeased with himselfe for his sins, then he; none more humble, more deuout, more diligent in the seruice of God then he. As before he was a chiefe sinner; so hee now became a chiefe Labourer in the Lords Vineyard. So that in this respect, the holy Angels, and the blessed Trinity may reioyce for the conuersion of such a notorious sinner, more then for ninety and nine, who hauing not sinned so hainously, haue not repented so

Luke 7. 38.

Luke 7. 47.

1. Tim. 1. 15.

1. Cor. 15. 10.

seriously, nor reformed themselues so effectually.

Againe, this ioy may be called accidentall; not that there is any thing accidentall in God : but as *Cyprian*, his tract *de duplici martyrio*, (speaking of this subiect) saith, *Scriptura secundū humanos affectus loquitur*. The Scriptures speake to vs after the fashion and affections of men. Now with men, such is the accidentall & aduentitious ioy, as here is mētioned, & this with other the like actions & affections, are, for our capacity, ascribed to Almighty God. Though a man haue many Children, and loue them all well, yet if one haue beene dangerously sicke, and bee recovered, or been taken captiue, and is deliuered, he reioyces more, for the present, in that one, then in all the rest. And so doth our heavenly Father reioyce, when one of his children is deliuered from the sicknesse of sin, and the captiuity of Satan, as appeares by the parable of the fathers feasting, at the returne of his prodigall Son; of whō

for a Sinners Repentance.

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Tertul. saith, Chariores senserat quem amiserat: He esteemed this regained son which was lost, most deare unto him. The more dangerous the fight, the more ioyfull the triumph. Losse and want, gaine more desire and delight, then fruition can. The lost sheepe is diligently looked after, when the rest are scarce looked on. How acceptable is a calme after a storme? how comfortable the bright Sunne-shine, after a darke & gloomy day? how delectable the pleasant spring, after the sad winter? Transiſſe à morte ad vitam, vite gratiam duplicat: To be restored from death to life, makes life much more acceptable. And what is the restoring of a sinner to the state of grace, by repentance, but life from the dead, as the Apostle speakes? And this was the ground of the fathers Ioy, in the last verse of this Chapter; This thy brother was dead, and is alive againe. Thus there is a ioy, for a man remaining in the state of grace, like the still continued current of a riuer, and there is a ioy for a sinner restored to the state

Tertul. de penitent. cap. 8.

Quanto maius periculum in bello, tanto maius gaudium in triumpho. Aug. contes 82.

Nazian. de. Cyp. Orat.

Bern. in Cant. ferm. 68.

Rom. II. 15.

Cypr. quo sup.
pid.

of grace by repentance, which is like the interrupted streame of the same riuer, which, hauing got passage, runs strongly & violently. But in a word, to speake punctually, these speeches import thus much, *that repentance is Deo gratissimum*, (as Cyprian saith) *that which is most acceptable to Almighty God.*

Haberto I haue opened my text; Now I will drawe to an end with some words of Application.

And is there such ioy in heauen for the repentance of a sinner! why then should any penitent sinner despaire? Shall a man continue mourning, whē heauen reioyces for him? shall he be dejected on earth, whilst the Angels do carroll it in heauen? This is dangerous to man, and odious to God. It is dangerous to man: *Non tam graue pugnante vulnerari, &c.* saith Chrysost. *It is not so dangerous to be wounded as desperately to refuse to be cured.* It is hateful to God, as that which calls in to questiō his glorious attributes of *Power, Truth & Mercy.* His *Mercy*, which

Chrysost. ad
pop. Antio.
hem. 80.

for a Sinners Repentance.

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which is ouer all his works; His Truth, who hath protested solemnely, *As I liue, I delight not in the death of a sinner*; His Power, who is able to do exceeding abundantly, aboue all that we can aske or thinke. The cause of despaire is sin, especially some notorious sin, which wounds the soule more dangerously: but oppose to this the infinite mercy of Almighty God. Say not to me (saith Chrysost.) *My sin is great, and how can I be saued? Quod tu non potes, tuus potest Dominus: That which thou canst not doe, thy mercifull God can.* Gods mercies are exceeding great, and must not be measured with our shallow scantling. Yea, they are infinite: So that if thou bee truly penitent, thy sins, in comparison of Gods mercy, are but *scintilla ad Mare*: a sparke, in comparison of the Sea. And can a sparke of fire liue in the vast Ocean? Againe, consider these liuely presidents of Gods gracious pardon, granted to penitent sinners. Is thy sinne great? so was *Peters*. Are they many? so were *Mary Magdalens*. Aie they foule?

Psal. 145.

Ezech. 33.

Ephes. 3.

Chrysost. ad pop. hom. 80.

2. Sam. 24. 14.
Mensuram non habent.
Chrysost. de poenit. hom. 3.

Mat. 26. 70, 74.
Luke 7. 47.

John 8. 3.

Act. 12. 4.
Psal. 51. 14.Iansen. Con-
cord. cap. 146.

Isaiah 1. 18.

Verse 17, 18.

Anselme in 1.
Cor. 12.August. hom.
27. ex. 50.

foule? so were the womans taken in adultery. Are they cruell? so were *Pauls*. Are they bloody: so were *Dauids*. Yet behold, all these vpon their serious repentance obtained mercy. And it is very obseruable, that our Sauour, after his resurrection, *In consolationem penitentium*, for the comfort of true penitents, appeared first to *Mary Magdalen*, & to *Peter*, who had beene grievous sinners. Your hands are ful of blood, saith the Lord to the *Iewes*, *When you spread them out, I will hide my face:* yet vpon condition of repentance, hee calls them to a parole of peace. *Cease to doe euill, learn to doe well; Then come, let vs reason together,* saith the Lord; *Though your sins be as scarlet, they shall bee as white as snow, though they be red like crimson, they shal be as wooll.* *Nulla est macula,* (saith *Anselm*) *Sin can neuer take so deep a die, but by true and vnfained repentance it may be washed away.*

When *S. Augustine* had deliuered a point of doctrine like this, some objected that he opened a gap to sin; but he

he truly answered, that it was *Portus pœnitentie*, a haven to which a penitent sinner should repaire, and was therefore rather a doore & motiue to repentance. And reason, because this ioy of the Angels in heauen, & comfort of men vpon earth, depends vpon this repentance. And as *Chrysost.* said in the like case, *If any hereupon will take boldnesse to sin, it is his owne folly, not my fault. Shal we continue in sin, that grace may abound? God forbid.* This indeed were a wicked, a wretched resolution. *Fulgentius* saith truly, *As to repent without hope is mere desperation, so to hope without repentance, is vaine presumption.* That is a worthy caueat that *Chrysost.* giues to this purpose; *Peruert not the order, lest thou lose the benefit.* A man must keep a right method, that will haue true comfort; Thou must not sinne, that thou maist repent, but thou must repent if thou haue sinned. *The wound is not ordained for the Plaister, but the plaister for the wound.* And so, sinne was not ordained for repentance, but re-

Non meis verbis sed amen-
tiæ suæ culpa
tribuenda est.
Rom. 6. 1.

Fulgent. de
pœnitent.

Ordinem non
petuertas, ne
utilitatem per-
das. *Chrysost.*
de pœn. ho. 3.

Medicamentū
propter vulnus
&c. *Ambros. de*
pœnit. 2. 10.

repentance for sin. And what is the end of this our Sauours speech, and all that I haue said, but that you & I, and euery one of vs, be thereby stirred vp to repentance?

The ancient fathers haue giuen many *Elogiums* to this duty, to stirre vs vp to the diligent practice of it. *Pecata absoluit, &c.* It procures both *remission & reward*, saith *Cassiodore*. It *subdues the diuell*, and opens to vs the *doore of heauen*, saith *Chrysost.* Neither is this a slender motiue, that it yeelds ioy to heauen: *Tu ergo letare Angelos*, saith *S. Ambrose*: & so say I, Let vs all endeouour, that heauen may reioyce for vs, which must bee effected by our repentance. A man that is wounded, may easily bee perswaded to seek for cure. *Now sin wounds, repentance cures.* Should we not seeke for it? A man in a dangerous shipwracke, will gladly lay hold vpon a planke, to saue himselfe, from drowning. *Est naufragis tabula*, saith *Tertullian*, repentance is a planke to saue our soules frō drowning in the gulfe
of

Cassiodor. in
Psal. 31.
Diabolum su-
perat cælum
aperit. Chrys.
de pœnitent.
hom. 3.

Peccatum vul-
nus pœniten-
tia medicina.
Chrysost. de
pœnit. hom. 3.

Tertul. de pœ-
nit. cap. 4.

of eternal perdition. should we not lay hold on it? A subiect that hath offended his Soueraigne, will bee glad of meanes of pacificatiō; behold, repentance is the means to make our peace wth God; shold we not be glad of it?

Oh the miserable condition of them, who remaine impenitent! whilst they cannot mourne for their sins, they make heauen mourne for them; they deprive themselues of vn-speakable comfort, lye vnder the wrath of God, and are lyable to eternall condemnation, according to that in the 2. Rom. 5. *Thou, after thy hardnes, and heart that cannot repent, treasurest vp to thy selfe wrath against the day of wrath. Hoc nobis Deus insequitur:* God hath planted this principle in euery mans heart, that sin must be punished, either in this life, or in the life to come: either in this life by vnfained repentance, or in the life to come, by eternall torments. Now if any, notwithstanding all this, wil yet remaine impenitent, and hope for mercy; let him heare what *Chrysost.* saith,

Penitentia
pacem opera-
tur. Bern.

Chrysost.

Chrylost. in 9.
Corinth. hom.
23.

Aul. Gel. lib. 10
cap. 27.

Isai. 48. 22.

2. Cor. 7. 10.

Psal. 126. 5.

saith, *Quomodo Deum rogas vt tibi parcat, cum tu tibi minimè parcas?* How canst thou desire God to haue compassion vpon thee, when thou hast no compassion vpon thy selfe? Aulus Gellius writes, that the Romanes sent the Carthaginians *hastam, & caduceum*: a speare and a white wand, the ensignes of war & peace, and offered them their choise. So deales the Lord with vs; vpon our repentance hee offers vs conditions of Peace; but if we stand out, hee proclaimes open war against vs, by his holy Harold the Prophet *Isaiah*, saying, *There is no peace to the wicked, saith the Lord.*

Repentance, I know, is yrkesome to flesh & bloud, but the issue therof is comfortable; for it is to saluation. And how much better is it to mourn and sorrow heere, where comfort is to be had, then in hell, where there is no hope, no helpe? Better it is to weepe here for our sinnes, where our seed of teares may procure vs a ioyfull haruest, then to reserue them for that place, where is nothing but weep-

weeping & gnashing of teeth. What are a few sighes or teares, to those eternall torments of hell? What is the abandoning of a few vaine and transitory pleasures, to the riuers of celestially & permanent ioyes? I may say in *Nazian.* words, *Hæc negotiatio est omnium præstantissima: No traffick in the world like this, to change a little sorrow, for a great deale of ioy; yea, for infinite and endlesse ioyes.*

*Nazianz.
Orat. de
Cypr.*

It was a moderate speech of that deuout father to *Eugenius*. *Non dico semper &c. I do not exhort thee to restore thy selfe to thy self alwayes, I do not desire thee to do it often, but onely sometime.* And that which hee speakes of *Eugenius* his retyring himselte to *consideration*, I may apply to the sequestering of our selues to the actions of *humiliation*; as fasting, prayer, repentance. I do not exhort you to do it alwayes; nay, I do not *now* presse you to doe it often. Yet in all reason, some times are to bee set apart to these duties; for shall we haue times of feasting, and not of fasting? of mirth, & not of mourning? of sinning, and not of repenting? And if there be any, behold, the

*Bern. de
confider.
ad Eugén.*

Which are
at this
time cele-
brated.

Mat. 5.

the present time doth especially inuite vs hereunto. For the Church hath anciently sequestred this time of *Lent*, for these holy duties, in especiall manner; In regard of our Sauours Passion, in respect of his Resurrection, and for the celebration of the blessed Sacrament. In regard of his Passion, and that fitly: for by our humiliation we do, in some sort, partake with Christ in his Passion; according to that in the 8. *Rom.* 17. *If we suffer with him, wee shall also bee glorified with him.* For albeit we are not called to follow him to mount *Caluary*, that our hands & feet may bee pierced with the nayles, our sides with the speare, and our heads with the Crowne of thorns; yet, whosoever will haue comfort by Christ, must haue his heart pierced with remorse for his sinnes, that he may bee partaker of that benediction, *Blessed are those that mourne, for they shall bee comforted.*

Againe, in respect of his resurrection; *Easter*, as *Leo* saith, is the greatest of all Christian solemnities. The Natiuitie of Christ is indeed a high Festiuall, but his

his Resurrection surpasseth it. For, when Christ came into the world, hee went downe like *Dauid* into the valley to encounter *Goliath*, in the opinion of men, like *Dauid*, a weake champion for such a combate; but when hee arose from the graue, he came vp, like *Dauid* out of the valley, a glorious Conqueror.

1. Sam. 17.

Now *Lent* is, *ad Paschale festum preparatio*, a preparatiō to the great solemnity of *Easter*, that wee may keepe that feast with the vnleauened bread of sincerity and truth, and bee worthy partakers of the blessed Sacrament. *S. Chrysostome* more then once, calls it *sanctam Quadragesimam*, the holy time of Lent; not because the time is in it selfe more holy then others; but because that this time should be dedicated, and wee, at this time, deuoted to holinesse in especiall manner. Yea, *Leo* doubted not to say, *Parum religiosus, &c.* If a man be not religious at this time, there is little hope that he will be at any time.

Leo de
Quadra-
gel. serm.
3.

1. Cor. 5.

Leo de
Quadra-
gel. serm.
1.

To conclude therefore; Seeing wee haue the time inuiting vs, and our Sau-
ours